

Cumorah's Southern Messenger



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EDITORIAL—

PIONEER DAY

By EZRA L. MARLER

THIS Pioneer Anniversary has a triple significance. To Latter-day Saints in all the world it marks the day of triumph in the almost superhuman effort exerted by the early founders of the Church to plant the work of God in a land where it would be free to grow into the "Marvellous Work and Wonder" that God said it should be.

To citizens of Utah, whatever might be their faith, July 24 stands as a Founder's Day for the State, even taking precedence over its natal day of statehood.

To people of the inter-mountain region particularly and in general to the people of the United States, July 24 marks the birth-day of irrigation which has changed the desert wilds into gardens of wealth and

west of the Missouri River. In 1851 a public library was established, the books being hauled from New York by ox teams. This spirit has carried on and given Utah near the finest school system in all our land. In 1862 the great Mormon Theatre was erected in Salt Lake. This renowned play-house lured to the desert of the far West, over a thousand miles by stage coach, some of the greatest players of America and England. That love of the cultural arts, buried deep in the hearts of the Pioneers, has found partial expression in the Great Tabernacle with its famed Organ and Choir which for years past have been heard in a most popular radio programme all over America.



beauty. That day the leaven was put into a soggy lump which has since become a most delightful batch of wholesome national bread.

The Pioneers introduced in the wilds of the "worthless west" a culture that has long since been recognized as something fine and admirable by the wisest thinkers and keenest observers of the day. The social arts of singing, dancing, reading and teaching were maintained as they halted for rest on the way of the trek. This hunger for learning and thirst for social culture they carried with them into their new home in the mountains. The second law they made provided for a university, the first of its kind

The sacrifices which preceded and followed the triumph of this celebrated day can never be written. Home and friends, all personal comforts, those who were nearest and dearest by the ties of nature, and even life itself were considered not too much to pay for the privilege of unmolestedly worshipping God as their conscience would dictate—not too much to offer as a sacrifice in the cause of their God who had made them charter members as it were in his re-established Kingdom on the earth. As they made their great hegira across the prairie and over the mountains, 6,000 of them exchanged the cross for a crown. Thou-

(Continued on page 103.)

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COVER.

Symbol of the Mormon Pioneer, like that of the Voortrekker, is the Covered Wagon.

In this issue we pay tribute to those sturdy Mormon Pioneers, who, despite the fact that they had no knowledge of their destination, their dauntless faith held them together.

This photograph, by the *Cape Times*, was taken during the Voortrekker Celebration in 1938.

RICHARD L. EVANS, prominent writer, radio commentator, and youngest member of the First Council of Seventy, sheds some light in answer to that frequent interrogation :

A TENTH OF WHAT?



FREQUENT among the inquiries concerning Church doctrine are those that pertain to the payment of tithing. Not that the principle itself is called into question, but in the individual application of the principle it appears that there has been much discussion in various places throughout the Church, which has led many to ask the question: a tenth of what?

There is nothing new that can be said on the subject, and it is not the purpose within these brief paragraphs to review the scriptures and historical aspects of it. In the matter of bringing offerings before the Lord, the children of men have divided themselves into two classes at least as far back as Cain and Abel, with a third class arising from somewhere who offer neither the first fruits, nor the "seconds," nor anything of their increase.

For purposes of tithing, what constitutes interest or increase or income each must determine for himself. But certainly it is not merely what is left after a man has taken out his living, and that of his family, and deducted all expenses. Nor is it what we have left over; nor what we think we can spare; nor what suits our convenience. Nor is tithing a "courtesy" payment, nor an occasional indifferent contribution.

While the law of tithing is not defined with the precision of taxation, neither is it satisfied by a grudging spirit or a scheming heart or a salved conscience. Nor is it subject to deductions for time spent in Church work; nor does it allow offsets for other contributions to the Church activities or other worthy charities or causes.

As are all other laws of the Gospel, tithing is both temporal and spiritual. Compliance with it requires both a physical act and an inward acceptance, and brings both temporal and spiritual rewards—which fact is doubted

only by those who have not brought themselves to inward and outward compliance.

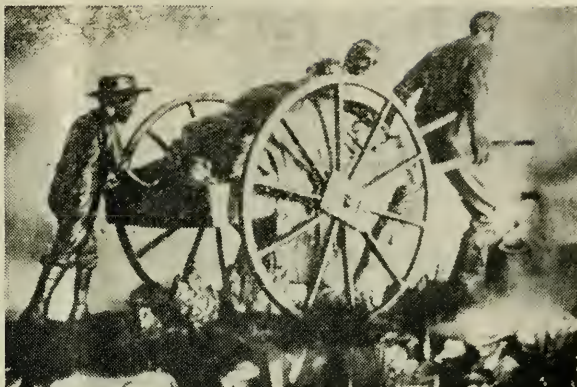
If there be those who would quibble about amounts and offsets, and expenses and deductions and who would seek for loopholes in the wording of the law—as men are so often wont to do both in civil and ecclesiastical affairs—let all such be reminded that in response to the supplication voiced in 1838 by the Prophet Joseph Smith: "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing," there came the answer: "Verily thus saith the Lord, I require *all* their surplus property. . . . And *after that, those who have thus been tithed* shall pay one-tenth of all their interest annually. . . . it shall not be a land of Zion unto you." (Doctrine and Covenants 119 : 1, 3, 6.) (Italic type—author's.)

And so it may be seen that there is ample reason for extending broadly the base on which tithing is paid, and little justification for squeezing it within narrow limits. There are many throughout the Church who have made a lifetime practice of paying tithing on every shilling or commodity that passes through their hands to which they have personal title, whether by gift or as reward for labour—and who then respond willingly to other calls and who do very little talking about it; and it would be safe to say that they are the least critical members of the Church. It is a provable fact also, that "happy and blest are they."

After all, tithing is a matter in which two are concerned—a man, and his Father in Heaven; and in such matters we do not resort to ledger-juggling and conscience-quieting. "Verily I say unto you all . . . who knows their hearts are honest . . . they are accepted of me." (Doc. and Cov. 97 : 8.)

PRICELESS LEGACY OF OUR PIONEERS

By NEPHI JENSEN



(Following is the text of an address given by Elder Jensen at the regular Sunday afternoon Tabernacle services on 28th July, 1940.)

LAST Wednesday was a day of days in this state. It was in a very vital sense a holy day. On that day, it was just ninety-three years since the first company of Mormon Pioneers reached the portals of Emigration Canyon and caught a full view of Great Salt Lake Valley.

There were in the company 143 men, three women and two children. They were weary and travel worn, after a tedious journey of over three months, covering a distance of a thousand miles.

Brigham Young, the leader, was sick at the time. The wagon in which he was reclining was turned about so that he could get a full view of the wide expanse of the gray sun baked valley. As he looked he saw the exact replica of what he had theretofore seen in vision; and in prophetic ecstasy he exclaimed:

"This is the place."

This indeed is the place! This is the place to which was brought the finest essentials for the development of a pure civilization. The occasion suggests the question, What was the most precious freight of the covered wagon? What was the most priceless legacy of the Mormon pioneers to their descendants?

We get an impressive answer by transporting ourselves back to the year 1847, and out on the American plains. It is eventide. The sun is slowly sinking behind the western

horizon draping the great plains in the soft purple of twilight. We draw near a group of hulking covered wagons. They are arranged in a great circle, forming an improvised fortress for the protection of the company of pioneers within, from sudden attacks of Savages. As we come near the wagons we hear the notes of a solemn hymn of praise ascending from within the circle. We are deeply moved by the faith-fretted words.

"And should we die before our journey's through,

Happy day! all is well!

We then are free from toil and sorrow too;

With the just we shall dwell.

But if our lives are spared again

To see the Saints, their rest obtain,

O how we'll make this chorus swell--

All is well! all is well!"

While our hearts are still stirred and our minds are lifted high above things earthly, we recall that these wanderers are refugees who had recently been driven from their homes and possessions by ruthless mobs.

We are amazed by the heroic spirit of these homeless wanderers, who have the stoutness of heart, even in their destitution and homelessness to sing:

"All is well, all is well."

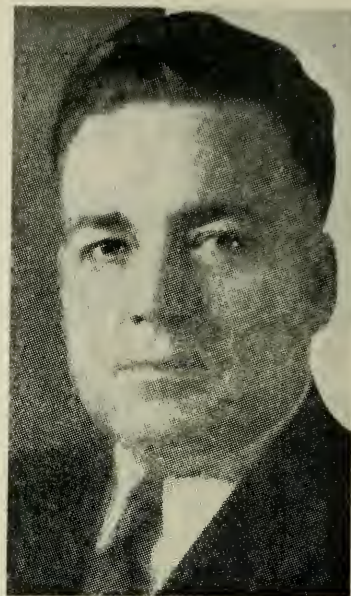
Faith source of courage.

What was the source of this incomparable courage? What was the secret of this sublime heroism? The answer is found in one simple word. It is a Christian word.

(Continued on page 106.)

THE NEW APOSTLE AND ASSISTANTS TO THE TWELVE

From "The Deseret News," April 9, 1941



PROGRESSIVE preparation to meet the requirements of a fast-growing Church was evident in the action of the First Presidency at the General Conference held Sunday, the 6th of April, which added new personnel to the body of the General Authorities of the Church.

In addition to appointing Elder Harold B. Lee, managing director of the Church Welfare Programme, to fill the vacancy in the quorum of the Apostles, the Church sustained five High Priests to be assistants to the Council of the Twelve. This forward looking movement brings into greater Church service, six additional leaders who will share the labours of an already overburdened council. The indication that this group of assistants may be added to from time to time denotes wise provision for future needs as the number of stakes, wards and missions increases.

The appointment of Elder Lee to the Apostleship is universally approved among the membership of the Church. Elder Lee is a capable speaker, a close student and a practical leader. He has many friends throughout the Church who wish him success in his new position. He first came into prominence in the Church as the President of Pioneer Stake, a position he held for seven years. During the last four of these years he was also a member of the Salt Lake City

Commission. He resigned both of these positions five years ago to devote his full time to the Church Welfare Programme. His leadership is seen in the great growth and development of this project, now Church-wide.

Also capable and with long records of efficient service are the other five men who won recognition by appointment as Assistants to The Twelve. They are Pres. Marion G. Romney, of the Bonneville Stake; Pres. Thomas E. McKay, head of the European

(Editor's Note.—Many members and friends in South Africa will remember President Nicholas G. Smith, who was president of this Mission from 1913 to 1921. They will also remember him as the father of two more recent missionaries to South Africa, Elders John Henry Smith and Standford (Stan) G. Smith of baseball fame. We are all happy to learn of this well-earned promotion and recognition to a very worthy Latter-day Saint. We congratulate Pres. Smith and extend to him our sincere best wishes for continued success.)

Missions of the Church; Pres. Clifford E. Young, of the Alpine Stake; Pres. Alma Sonne, of the Cache Stake and Pres. Nicholas G. Smith, of the Northwestern States Mission.

All these are men of the highest honour and integrity, devoted to development of the Church along spiritual and temporal lines, and eager to make the Gospel of Christ a greater power in the earth.



Standing left to right.—Pres. N. G. Smith, Pres. C. E. Young, and Pres. Alma Sonne.
Seated.—Pres. M. G. Romney and Pres. Thos. E. McKay.

Pioneer Day.—Continued from page 98.

sands of others stood ready to do so when called.

It is well that we celebrate the anniversary of this arrival at the journey's end. But the thing of importance to us is the extent to which we appreciate and profit by the sacrifice that it represents.

The legacy to us as a gift from the Pioneers is a commonwealth carved from the desert sands and barren wastes that were thought by the wisest contemporaries of the Pioneers to be worse than useless—a commonwealth of strength and beauty, supporting in comfort and security hundreds of thousands of free and happy citizens who live in the very highest brackets of health and longevity, and moral, spiritual and intellectual standards.

To Latter-day Saints comes a legacy even greater than this. In the "top of the

mountains" where 2,500 years ago the Prophet Isaiah saw the House of the Lord and His Saints established, and where the Prophet Joseph Smith, while Nauvoo was yet in its early stages of building, saw his people become "a great and mighty people"—there has God's work found solid footing. From there some 60,000 emissaries have carried abroad to the nations of the earth the message of a restored Gospel with power and authority to minister in its sacred ordinances—that men have been officially called to assist in the consummation of God's work on earth, preparatory for the coming of our Lord to rule and reign.

The Pioneers sacrificed that what has occurred might be possible. How much am I, and how much are you willing to sacrifice in order that the work might go on—that others might enjoy what has come to us and that the world might be better prepared for the coming of its Great King.

SUNDAY SCHOOL SACRAMENT GEM AND CONCERT RECITATIONS FOR JULY, 1941

SACRAMENT GEM.

He lives, all glory to His name!
He lives, my Jesus, still the same;
O sweet the joy this sentence gives,
"I know that my Redeemer lives."

GOSPEL DOCTRINE.

. . . . But learn that he who doeth the works of righteousness shall receive his reward, . . .
Doctrine and Covenants, section 59, verse 23.

GOSPEL MESSAGE.

And ye shall seek me, and find me, when ye shall search for me with all your heart.
Jeremiah, 29th chapter, 13th verse.

SENIORS.

Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the
elder women as mothers; the younger as sisters, with all purity.
1st Timothy, 5th chapter, 1st and 2nd verses.

JUNIORS.

I have fought a good fight, I have finished my course, I have kept the faith:
2nd Timothy, 4th chapter, 7th verse.

INTERMEDIATE CLASSES.

We believe in the same organization that existed in the primitive Church, *viz.*, Apostles,
Prophets, Pastors, Teachers, Evangelists, etc.—Sixth Article of Faith.

PRIMARY.

"If somebody's tired, or somebody's old,
Or somebody's eyes can't see,
I'll use my feet and my hands and my eyes,
Their messenger I will be."

KINDERGARTEN.

Little feet can run on errands,
Little hands do deeds of love,
Little tongues speak words of kindness
Pleasing unto God above.

BRANCH TEACHERS' MESSAGE FOR JULY, 1941

"PAY YOUR TITHES AND BE BLESSED"

BISHOP EDWARD HUNTER, third Presiding Bishop of the Church, frequently ended his sermons on tithing with the statement, "Pay your tithes and be blessed." This admonition is suggested for serious consideration by every member of the Church.

We all want blessings. We want the things the Lord can give us. We want the rewards promised to those who obey the commandments. Specifically every Latter-day Saint naturally desires the blessings promised to those who observe the law of tithing.

These blessings await all who are willing to comply with the law; to all who have faith enough to accept the promise given by the Lord when He said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

It should be fully understood in applying Bishop Hunter's advice, that the blessings so many of us desire and which are promised to those who obey the law cannot be purchased with money. The promised blessings come not through the payment of money but through obedience to the law.

We are told in the Doctrine and Covenants, Section 130, Verses 20-21 that "There is a law irrevocably decreed in heaven before the foundation of the world upon which all blessings are predicated and when we obtain any blessing from God it is by obedience to the law upon which it is predicated."

This additional scripture from the Doctrine and Covenants, Section 82, Verse 10, has bearing upon the manner in which blessings are earned: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

Thousands of faithful tithe-payers throughout the Church, both at home and abroad, bear fervent testimony of the blessings which come from obedience to the law of tithing. Blessings do follow obedience.

It is highly appropriate that parents join in this Church-wide movement by teaching tithing to their children. "Pay your tithes and be blessed" is good advice for both young and old.

"Nay, Speak No Ill"

"A peasant with a troubled conscience went to a monk for advice. He said 'I have circulated a vile story about a friend, only to find the story was not true. What shall I do to make good the gross error?'"

"'If you would make peace with your conscience you must fill a bag with goose down, go to every dooryard in the village and drop in each one of them one fluffy down,' replied the monk."

"The peasant did as he was told. Then he came back to the monk and said he had

done penance for his folly. 'Not yet,' replied the monk, 'Take the bag, go the rounds again, and gather every down that you have dropped.'

"'But the wind must have blown them all away,' exclaimed the peasant. 'Yes, my son, and so it is with your vile words. Words and goose down are quickly dropped, but try as hard as you will, you can never get them back again.'"

From The Deseret News.

Priceless Legacy of our Pioneers.—Continued from page 101.

The word is the name of the most vital thing in the world next to life itself. It is "Faith."

These refugees had recaptured the unconquerable faith that sustained Moses in his flight from Egypt—the faith that enabled him to "endure as seeing Him who is invisible."

This sublime faith was the very essence of their religion and the soul of their heroism. It made the will of God the all controlling rule of their conduct.

Before they left their beloved Nauvoo, the clouds of persecution gathered blackness on the horizon. Mobocratic bayonets whistled in every street. The Saints were confronted with one of two alternatives. They could deny their faith and remain in their homes; or they could choose to be true to the truth; and as the price of their loyalty to God, be driven from home and possessions. They heroically chose the last alternative; and because they were true to the faith they were ruthlessly driven, at the point of sword and bayonet, from their hearthstones and were made homeless refugees in mid-winter. Like the heroic St. Peter of old they had the invincible faith to say in their heart of hearts "We ought to obey God rather than man."

The Mormon Pioneers not only had the faith that makes the law of God the all controlling code of life; but they were also imbued with that rarest of all kinds of faith—the faith of which the Master spoke, when he said, "If thou canst believe all things are possible to them that believe."

Parley P. Pratt, that prophetic soul, was one of the leading figures in the second company of pioneers, that started for the West in 1847. One day as their creaking wagons were moving slowly across the seemingly endless plains, a heavily laden wagon ran over the two year old son of Elder Pratt. Moved by the positive assurance that the God of all power can and will respond to the human soul cry, in distress, Elder Pratt tenderly picked the little fellow up in his arms, and blessed him in the name of the supreme Master of faith; and the boy was instantly made whole and never uttered a murmur.

How, like the New Testament's stories of

faith, is this account of Parley P. Pratt's undoubting trust in God?

Meaning of faith.

We get a glimpse of the meaning of that faith in the story of Martha and the raising of Lazarus from the dead. After Lazarus had been dead four days Jesus Christ, the world's greatest demonstrator of the power of faith, called at the home of Martha the sister of Lazarus. When he appeared outside the door Martha saw Him. The sight of Him awakened her heart as it had never been awakened before: and out of her awakened heart she cried:

"If thou had been here he would not have died."

What did she mean? She meant that if Jesus had been in the sick room when Lazarus was dying He could have stood there in the presence of the dying man, and by the power of all-conquering faith He could have spoken a word and Lazarus would have been healed.

Martha meant all of that. And she had even a greater thought in her heart. For, before Jesus entered the house she cried triumphantly:

"But I know even now what ever thou wilt ask of God, He will give thee."

What could she mean now? She meant that Jesus could walk to the tomb where Lazarus lay in the cold sullen sleep of death; and that He could stand there in the majesty of His all-commanding faith; and speak one death defying word and Lazarus would live again. Martha meant all of that. Aye, and she could mean all of that. For in her heart stirred the mightiest power beneath or above the stars—the power of perfected faith.

Jesus could not withhold the blessing. He walked to the tomb; and standing there in the might of His all-conquering faith He spoke the commanding words:

"Lazarus come forth."

And the tomb opened. Death stood aside, and the dead lived again.

You ask, "Is that story true?"

Parley P. Pratt believed it is true. His fellow pioneers believed it is true. Aye, they knew it is true. For they had recaptured the ancient Christian faith.

This revitalized faith—the faith that enabled the pioneers to endure as seeing the

invisible; the faith that made the law of God their invariable rule of life; the faith that gave them the strength of heart to believe that the God of all power can and will do all things for those who trust Him—was their most priceless legacy to their descendants.

That faith was the foundation of their righteousness, the soul of their morality, the essence of their religion, the driving force of their aspirations, and the crowning glory of their lives.

That faith was the divine Master's most distinctive contribution to the culture of the world. It, more than His ethical teachings, was the power in His religion that purified the heart and ennobled the Soul.

But alas, that faith was lost to the world a few centuries after it was given to man. Not many centuries after the death of the Master, faith commenced to wane. The perfect trust in the God of all power, turned to dismal doubt. Soon dark superstition took the place of verile faith. The simple ordinances of the Gospel were transformed into an elaborate gaudy show, devoid of real spiritual power; and Christianity lost its radiant energy.

Dr. L. P. Jacks, in his book "The Lost Radiance of the Christian Religion," speaks of this tragedy of tragedies. He says:

"There have been many corruptions of the Christian religion; and some of them have damaged its innermost substance. But the greatest corruption of all does not consist of any doctrines that have gone wrong; but rather in a loss of brightness and radiant energy."

The sublime faith taught and demonstrated by our Lord was the "radiant energy" in His religion. That faith did not persist in the world. It was lost to mankind in the dark night of the middle ages.

Faith's total eclipse.

And the eclipse of Christian faith was almost total. As late as 1885, a great American divine denied that faith would do in our day the marvellous things wrought in the days of the Master. That year Dr. Phills Brooks, then the most eloquent preacher in America, preached a noteworthy sermon on a significant text relating to faith. The text is found in the 16th chapter of Mark.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In commenting on this text Dr. Brooks said, "In the days of Christ's personal ministry He healed the bodies of people, to-day He heals their souls."

It is almost inconceivable that a man of Dr. Brooks' great intellect could have fallen into such an error. He entirely overlooked the fact that Jesus Christ, in His day, healed both the souls and bodies of people. So, if in 1885, the divine Master was not doing all of these things, we must conclude that some radical change had taken place in the Christian world.

There is only one of three conclusions we may arrive at regarding the failure of faith in modern times. We may say that the text does not belong in the New Testament. To say that would be to discredit part of the Bible. We may say that the promise does not apply to us. To take that position would be accusing God of partiality and injustice. Finally we may conclude that modern Christians had really ceased to believe in the sense that the first Christians believed.

That is the plain blunt truth about the matter.

Faith has returned.

Now, the most inspiring and hope giving story we have to tell the world, is the truth that the all-conquering faith that the divine Master gave to the world, which was lost to man has come back to the world and is in the Church of Jesus Christ of Latter-day Saints. This restored faith is the most priceless legacy of the Mormon Pioneers to their children and their children's children.

I cannot see the far-off starlit scene

Which the outside curtains of space
confine.

But when my spirit is fine and serene

I can see the infinite smile benign.

I do not know how suns were wrought
from dust

By cosmic power's eternal swirl,

But when I look up and sincerely trust,

(Continued on page 108.)

BRIEF NOTES FROM THE MISSION

Sister Johanna Fourie, our Primary Mother, Mr. Fourie and daughter Felicia, returned to the Cape after a six weeks' trip, by motor and train, through the Union and Rhodesia.

Sister Charlotte Hancock has returned to her home in Durban after a long visit with her son, Brother T. A. Hancock, and family at Van Dyk.

Brother and Sister T. A. Hancock, of Van Dyk, spent their holidays in Durban.

While on one of his regular inspection trips to the Cape, Brother George C. Ganter addressed the Saints at "Cumorah."

Sergeant Peter Gilmour, of Muizenberg, visited Pretoria, Johannesburg and Bloemfontein while on leave.

Acting Branch President Leslie Halse now has a Sunday School in Epping Garden Village at the home of Brother and Sister Dirk Louw.

Three of our Cape Sisters have returned to their homes after some weeks in the hospital. They are Marguerite Herboldt, Clarissa Bibb and Vera Gray.

Douglas Brummer, of the Cape, has been visiting friends at Port Elizabeth.

Brother "Dick" Fagan, of Durban, is now in the Signal Corps at Potchefstroom.

Sister Mary Vice, of Johannesburg, is living with her daughter, Daphne, at Margate, Natal.

After many thrilling experiences, Brother "Bertie" Phillips is back in Springs, enjoying the associations of his family.

"Liahona" now has a bible class every Friday evening under the direction of Brother L. G. Muir.

Branch President Ariel T. Smith, of "Liahona" reports that their little daughter, Geraldine, is recovering nicely from an operation on her knee.

The Cape District held their conference on the 15th of June. All of the meetings were well attended and an excellent spirit prevailed.

We welcome to the ranks of the Church, Sister Clara Manthey, of Mowbray, who was baptized by Brother Alvin F. Park and confirmed a member by President Richard E. Folland, on the 17th of June, at

"Cumorah." Sister Manthey's conversion is largely the result of untiring efforts of our good Sister Ruby Hearn.

We have recently learned that Elder Francis Tate, who was transferred from this Mission to the United States is now labouring in the Alaska Branch of the North-Western States Mission. From the cellar to the attic of the world, as it were.

The last mail brought us the announcement of the marriage of Elder Sidney V. Badger, former Mission Secretary, and Miss Frances Y. Rogers, of Salt Lake City. We wish them every success and happiness.

Brother "Andie" Fourie, a South African "Mountie," and son of our Mission Primary Mother and Mr. Fourie, of Cape Town, visited Durban recently. We are told that "he looked real smart in his Police uniform."

Cape members and friends are looking forward to the showing of "Brigham Young" at the Odeon Theatre, Sea Point. That picture is scheduled to start on our Pioneer Day, the 24th of July.

Brother Kay Aartoft and Mrs. Aartoft have motored with friends to Natal for their holidays.

Priceless Legacy of our Pioneers.—Continued from page 107.

My soul finds rest in life's maddening whirl.

I cannot measure time's unending sway

Or gauge its dizzy sweep o'er star and sod,

But when his spirit in my heart holds sway

I can feel the ever-beating heart of God.

That is hardly poetry. It is just a bit of my homely rhyme, into which I have woven the deepest, the dearest and sweetest feelings of my soul. For I do know as I know I live that God Almighty lives. I do know that He never fails to answer the human soul cry, when we seek Him in purity of heart and undoubting faith.

May we who are the legatees of this priceless faith ever prize our immeasurable heritage; and may the hope-giving story of these things go to the ends of the world to draw human hearts everywhere closer to the ever beating heart of God. Amen.

CONFIDENCE

A SHORT SHORT STORY

By **LORIN F. BUTLER**

AN early morning zephyr sweeping down the canyon met the circular camp of the little emigrant train and broke in eddying currents around the covered wagons. Mary Anne, fresh and cheery in a bright gingham dress, drew her gray shawl closer about her shoulders and moved with her frying pan and pancake batter to the other side of the fire. The ribbon of smoke wavered for a moment, then followed her. She rubbed her smoke-filled eyes.

"Fiddlesticks!" she exclaimed impatiently.

"Smoke allus follers the purtiest," chuckled a masculine voice. "You see it don't bother me."

Mary Anne looked up in surprise to find the keen, blue eyes of the old trapper, Bill Tarkin, smiling down at her. She liked Old Bill with his indispensable rifle and his leathery brown face that wrinkled so easily into a happy smile. His presence in the camp made the journey much more pleasant. She smiled back and then broke into a hearty laugh as the smoke from the fire turned and enveloped him.

"You look as fresh as a buttercup, Mary Anne," he said as he moved to her side of the fire. "Them Injun signals that we saw on the hill last night must not have kept you from havin' a good night's sleep."

"No," she answered, "I don't worry much about the Indians; they won't bother us."

"Well, they ain't never done, but we're gettin' into the country now where they're most usually at their worst. Your pa stood guard last night, didn't he?"

"Yes, he and Allan Motte."

"Allan Motte. So that's why you're so certain the Injuns won't bother. Hm-m. Well, I reckon you're right; a handsome, strappin' young feller like Allan wouldn't let no pesky redskin carry you off."

"Now, Mister Tarkin," she said, "that wasn't what I meant at all." She looked

up at him and her face grew serious. "I feel the same way about it no matter who is on guard duty. You see, we came out here to make homes and to find peace, and I don't think our protection is left entirely to human hands. We treat the Indians fairly and we take precautions against attack, but still I have confidence that He who led us out here is watching over us."

"You Mormons are a queer lot," he remarked meditatively. "You know how treacherous and bloodthirsty the blamed Injuns are and still you talk of holdin' 'em off with faith and confidence. You know what happened to Marcus Whitman and his family because they trusted the Injuns and wasn't prepared to defend themselves."

"I know, but—well, you have faith, too, Mister Tarkin, else you wouldn't be here."

"Yes, I have faith, but it's faith in the white man's alertness and in the business end of a good rifle."

Jed Aranby and Allan Motte, the two men who had been standing guard at a point of rocks a hundred yards away, were returning to camp. Bill Tarkin's eyes twinkled with satisfaction as he watched them.

"There is the reason why I could sleep well," he explained. "I knew those fellows were standin' out there with their rifles ready. My faith was a faith in them."

The two guards leaned their rifles against the wagon wheel and came up to the fire. Old Bill tossed more wood on the flames and then picked up the weapons and looked at them fondly. He was a lover of good fire-arms and these guns pleased him. They were high-powered Winchesters exactly alike. He squinted over the sights at an imaginary Indian, clicked his tongue, and grinned.

"Mighty nice little weapons," he said. "Yes, Mary Anne, I got plenty good solid confidence, I guess—confidence in tangible things like these and the boys that use 'em." Bill put the guns down and moved on in his

RELIEF SOCIETY NOTES

By JOSEPHINE H. FOLLAND

THE closing months of a four-year campaign for increasing Relief Society membership by one-third—to 100,000 members by 1942—was emphasized at the Relief Society Conference, held in Salt Lake City, April 2nd and 3rd, 1941.

“One hundred thousand members by 1942 is only the numerical measure of our objective. We need to remind ourselves often that the real purpose in the membership campaign is to extend the benefits of Relief Society to more women; to gather in our Latter-day Saint women to enjoy the Gospel as it is expressed through Relief Society. Missionary work has been curtailed in many countries. Perhaps it is time to do more missionary work at home. Far too many are missing what our Church offers to its women. Women, especially in the first half of the past century, struggled hard to get recognition and privileges such as have been extended to us in this organization. They worked with great devotion to woman's cause, knowing all the time that not they, but those who followed, would enjoy the full fruits of their efforts. We can best show our gratitude for the woman's organization in our Church by making a real effort to bring it to others, so they, too, may share its benefits.”

Confidence.—Continued from page 109.

morning visits around the circle of wagons.

“They are good guns,” Jed remarked. “And it's pretty hard to tell 'em apart.”

“Yes,” Allan agreed, “they're twins. It was a lucky thing for me that they are the same calibre.” He grinned sheepishly at his companion and went on. “When Captain Andrews asked me to stand guard with you last night, I didn't have a single cartridge in my gun. I was right out, but, our guns being the same, I knew I could get some from you if I needed them.”

The South African Mission, according to *The Relief Society Magazine*, needs at least 27 more members to reach our quota in this plan. Of 229 Latter-day Saint families, we have a membership of 110, or 48.04%. According to our record, 119 women members are not enrolled. We can easily bring our Mission membership up to the 60% requested of us. Why not 100% or over?

Will each member assume it their duty to encourage at least one friend or inactive member to join the ranks of the Relief Society? The Society needs you—you need the Society.

The Relief Society Centennial will be celebrated next year. All Branches should be planning on a banner observance for the 17th of March, 1942. Now is the time to start. There are many splendid suggestions, for this celebration, given in the May, 1941, Conference Issue, of the *Relief Society Magazine*.

In planning for this Centenary, the great objective should be kept in mind—the spiritual power of the Relief Society.

“The observance will be a time of appreciation and thanks to all—a time of friendliness, a time of greater neighbourliness, a joyful period. Through it all, there should be spirituality, and love, and deep appreciation.”

“You—,” the older man's face whitened for an instant and then flushed crimson, “you didn't have any shells for your gun?”

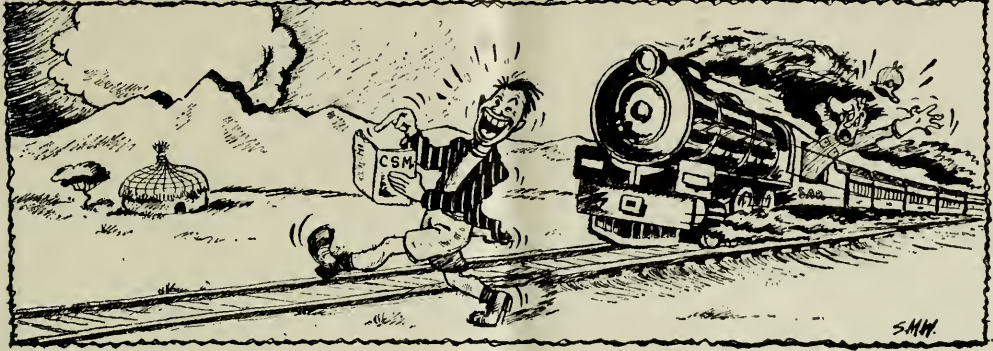
“I guess it does sound ridiculous to an old scout like you.”

Jed shook his head and silently watched the flames as they twisted and leaped in a miniature war dance.

Jed looked up from the fire. “Ridiculous,” he repeated slowly, half to himself, “yes, because—I didn't have any ammunition either!”

From *Improvement Era*.

"THE LAST LAUGH" BY GOLLY



Honesty is the best policy.

The Doll House cleaning boy is a pretty shrewd lad. Not long ago he found a sixpence in cleaning Brother Alldredge's office, and honestly offered it to his master.

"Never mind," said Brother Alldredge, "you can keep that for your honesty."

The other day the "boss" missed a pound note. He inquired of Amos whether he had seen it.

"Yes, suh," said Amos, "I picked 'im up."

"Well, what did you do with it?"

"Me? Why, I kept it fo' mah honesty!"

□ □

Quite true.

Why, children," said Olga, teaching her Primary class, "I once knew a little boy who cut off a cat's tail! Think of it, children—took a knife and cut the tail right off! Can anyone tell me a verse in the Bible that would have taught this cruel boy that he should not have cut the cat's tail?"

After a moment's silence a small boy held up his hand.

"What is it, my boy?" asked Olga hopefully.

"What God hath joined together, let no man put asunder," responded the small boy.

□ □

What the eye doesn't see—

"Beaty" Gilberson, on the little boat going to Robbin Island, to visit her dad, observed that the captain wore an anxious look after some mishap to the machinery of the craft.

"What's the matter, captain," she enquired solicitously.

"The fact is," responded the captain in a low voice, "our rudder's broken."

"Oh, my, don't fret about that," replied "Beaty" consolingly. "As it is under water nearly all the time, no one will notice it."

□ □

Is there a doctor—?

When the family physician died suddenly, little Marge was greatly disturbed.

"Mother," she said earnestly, "is the Lord very sick?"

"Why, no, dear," answered her mother, "why did you think that?"

"Cause he sent for the doctor," came the prompt reply.

For fashion's sake.

A humane society had secured a downtown show window, and filled it with attractive pictures of wild animals in their native haunts. A placard in the middle of the exhibit read: "We were skinned to provide women with fashionable furs."

A man paused before the window and his harassed expression for a moment gave place to one of sympathy. "I know just how you feel, old tops," he muttered. "So was I."

□ □

More ways than one—

"I told you last Sabbath, children," said the Sunday School teacher, "that you should all try to make someone happy during the week. How many of you have?"

"I did," answered one boy promptly.

"That's nice, Johnny. What did you do?"

"I went to see my aunt, and she's always happy when I go home again."

□ □

Love is blind.

One experienced gentleman was saying to his friend: "But, on your income, are you justified in marrying?"

"Not at all," the other admitted.

"The girl has no money, I understand?"

"Not a bob."

"And they tell me she's got rather extravagant ideas?"

"That's the truth."

"Then, my dear fellow, what reason have you for taking this very serious step?"

"Reason? No reason whatever. I'm in love."

□ □

Page Ripley!

Some of our Missionaries use to, very reasonably, impute skepticism to misunderstanding.

One of the "boys" once told of a Cape Town business man of skeptical tendencies, who said to him:

"My dear Elder, I do not refuse to believe in the story of the ark. I can accept the ark's enormous size, its odd shape, and the vast number of animals it contained, but when I am asked to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness—well, there I'm bound to say, my faith breaks down."

PRESIDENT BRIGHAM YOUNG said—

"It is my positive counsel and command that drinking liquor be stopped. If I had the influence the world gives me credit for,

I would not have a single drunkard, thief, or liar in this society. I do not profess to have that influence, but I can raise my voice against those evils."

MISSION PERSONNEL AND ADDRESSES

Mission President—

Richard E. Folland, "Cumorah," Main Road, Mowbray, C.P. Phone 6—3334.

Relief Society Supervisor and Women's Auxiliary Advisor—

Josephine H. Folland, "Cumorah," Main Road, Mowbray, C.P.

Primary Supervisor—

Johanna Fourie, "Blair Athol," Clifton Road, Mowbray, C.P. Phone 6—3074.

Genealogical Supervisor—

Madge Halse, "Marcourt," Main Road, Eerste River, C.P.

Sunday School Supervisor—

J. Goulden Evans, 14, Juno Street, Kensington, Tvl. Phone 24—3094.

Y.W.M.I.A. Supervisor—

Golda Evans, 14, Juno Street, Kensington, Johannesburg, Tvl. Phone 24—3094.

Y.M.M.I.A. Supervisor—

George C. Ganter, 187, Kitchener Avenue, Kensington, Johannesburg, Tvl. Phone 251648.

CAPE DISTRICT:

Mowbray Branch: "Cumorah," Main Road. Thomas Wilson, President, "St. George's Villa," Forrest Road, Rondebosch. Phone 6—4459.

SERVICES: Sunday, 10.30 a.m. and 7.00 p.m. Sunday School, 10.30 a.m., "Deseret," Rhodes Avenue, Woodstock.

Parow Branch: Leslie Halse, Acting President, "Marcourt," Main Road, Eerste River.

SERVICES: Sunday School, 10.0 a.m., "Marcourt," Eerste River.

Sunday School, 10.0 a.m., and 7.0 p.m., 19, Saldanha Road, Epping Garden Village.

TRANSVAAL DISTRICT:

O. Layton Alldredge, President, "Uto Wigwam," Friedland Avenue, Cyrildene, Johannesburg.

Ramah Branch: 395, Commissioner Street, Johannesburg. O. Layton Alldredge, President. Phone 25—2113.

SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.

Liaona Branch: Ariel T. Smith, President, 61, Victoria St., Rosettenville, Johannesburg.

SERVICES: Sunday, 10.30 a.m., Kenilworth Hall, Fraser Street, and 7.30 p.m., 20, Petunia Street, Rosettenville.

Springs Branch: Tuffnell Studios, 2nd Avenue, Springs. I. C. Louw, President, 96, Sixth Street, Gedult, Springs.

SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.

North-Western Branch: William H. Brummer, President, 37, Alberts Road, Newlands, Johannesburg.

Pretoria Branch: Poynton's Building, 173b, Church Street, West. Irene Lane, Supervisor, 101, Esselen Street, Sunnyside.

SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.

NATAL DISTRICT:

Durban Branch: 7, Buchanan Building, West and Russel Streets. John Moore, President, 11, Carters Avenue.

SERVICES: Sunday, 10.30 a.m.

EASTERN PROVINCE DISTRICT:

Port Elizabeth Branch: Foresters' Hall, Palm Street. Robert J. Doller, President, 3a, Armstrong Street.

SERVICES: Sunday, 10.30 a.m. and 7.30 p.m.

East London Branch: B. A. T. Jubber, President, 5, Nahoon View Road.

SERVICES: Sunday, 10.30 a.m., 97, Vincent Road, Vincent.

BLOEMFONTEIN BRANCH:

C. B. Spear, President, 10, Gordon Street. (P.O. Box 50.)